

Language Diplomacy: Harnessing Igbo Communication Techniques in the Diaspora for Mutual Development

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ABSTRACT

No fewer than 10 million Igbos are domiciled in the diaspora out of over 40 million of them that are found in the global environment. More than half of the diaspora population of Igbos are found in Western Europe, UK and America. The paper explored language diplomacy to harness Igbo communication techniques in the diaspora for mutual development. It relied on non-survey and non-experimental descriptive research to collect unstructured secondary data which it analyzed qualitatively. Guided by the “Uncertainty Reduction” theoretical framework, the paper revealed that the Igbo in the diaspora are aware of their uncertain future in strange lands. To reduce this uncertainty, the Igbo adopted a unique communication technique that is rooted in twin philosophies of “Onye aghala nwanneya” and “Onuru ube nwanneya agbalaoso”. This survival technique enabled them to interact among themselves, remember and retain their ancestral values of industry and communal living. The paper equally revealed that the Igbo in Western Europe and America through their survival communication strategy have made impressive achievements in entertainment, politics, education, health, banking, business and technology. These achievements have increased the Gross Domestic Product (GDP) and Total Gross Earning (TGE) of the host nations through immigrant revenue and public services. It equally has increased Nigeria’s revenue base through diaspora remittances. The paper also discovered that Igbo land has not experienced any corporate gain or revenue yield from the achievements of Igbo people in diaspora. It recommended among other things that Igbo Unions, should be established in all diaspora environments, and should affiliate to the Ohaneze Ndi-Igbo socio-cultural organization worldwide, and that Ohaneze should collaborate with Igbo diaspora unions to invest in infrastructural and industrial development of Igbo land. Should this be done, mutual development is assured, not only for the diaspora elements and their families also, the host nations, Nigeria and Igbo land.

INTRODUCTION

Diaspora persons of Igbo extraction are found outside the territorial boundaries of Nigeria in differing conditions, reflecting their different experiences and levels of attainment. The same way different reasons or motivations have accounted for their search for alternative lands of habitation other than their ancestral.

Our position is that there are three major classes of Igbo Diaspora elements across the globe, based on motivation (or reasons for emigration) and time (or period of emigration). It is based on the mentioned two criteria that we classify diaspora persons of Igbo extraction as follows;

The Settler Igbo Diaspora Elements (Side)

This class of people represents the first group of Igbo people to find alternative to their ancestral homes in the diaspora. Technically though, this class of diaspora elements should not be considered as immigrants since they did not themselves choose to migrate to any part of the world but were forcefully abducted or kidnapped

and taken to countries that were strange to them as slaves. The Settler Igbo Diaspora Elements were mostly victims of the Atlantic Slave trade that hit Igbo land between 1650 and 1850. This date, however, has wide acceptability among historians and scholars, but modified by Orji (2017) that the 75% of the total shipments from Biafra hinterland landed in the Americas between 1640 and 1800.

Campbell (2019) explains that even after abolishing slave trade in British empire at about 1807, “it continued among the Igbos up to about 1940s”. The point at issue is that these settler Igbo diasporas by nationality and citizenship are no longer Nigerians and Igbos except in times of establishing ancestral lineage. The group and their descendants do no longer have existential links and functional relationship with Igbo land and people. They maintained levity across generations as black settlers in the diaspora environment. By periodization they moved into Europe from the slave trade era up to the outbreak of World War 1. Actually, these group of diaspora elements are not the focus of this paper. However, the mention of them is critical to enable us properly situate the typicality of diaspora elements.

Escapee Igbo Diaspora Elements (Eide)

This group of Igbo diaspora elements were those who left the country /homeland or who were forced to leave their homeland for oversea countries for safety. Some of them fought the first and second World Wars and later after the wars settled in the land they considered safe. While some others could not trace their ways back home. This covered the period between 1914 and 1945. That is (1914-1918 for the first World War and 1939 to 1945 for the second World War). A significant part of this group who were also in majority were those forced out into exile or who escaped for their lives during the civil war’ years in Nigeria (1967-1970). This includes those forced out of the country during the era of military dictatorship in Nigeria and its associated political instability and economic gullibility. Some diaspora elements in this group have long transferred their citizenship to those countries where they resided. Many of them have slight memory of their Igboness but not so keen to link to their ancestral homes.

Our interests is on some of them who have continued to reunite with their kinsmen by maintaining periodic return and visitation to their native lands. Part of the EIDE have not only conquered the fear that pushed them out of the country, but have also been enduring life in the diaspora with the full mindset that they are Igbos, as our overtime observation and study of Igbo migration and diaspora life has revealed. This group and the third we shall focus on.

Adventure and Survival Seeking Igbo Diaspora Elements (Asside)

The ASSIDE class of immigrants is the main focus of this study and the third range of Ibos in the diaspora based on “time and reason” of immigration. The adventure and survival seeking Igbo diaspora elements are the post Nigerian civil war immigrants into overseas nations from at about 1970 to the present day.

The major motivation for seeking alternative homelands in the diaspora, we have already summarized as quest for adventure and survival. The desire for greener pasture has inspired the teeming population of Igbo people, particularly of this class to travel out of their homelands and nations. Equally contributory to the migration of the Igbo people in this class were insecurity, hardship and absence of friendly environment in the home country.

The intension of this class of diaspora elements is not to settle and live in Europe or America permanently. In the diaspora they see themselves as pilgrims and strangers. Strong ties of their Igboness and deep memories of their ancestral values are manifest in their conduct, communication and service delivery both in public and private lives. They are always thinking home and always returning home despite their attainments in all fields of life. Among this class are those who are readily disposed to defend the Igbo cause and present the Igbo world view, both at home and in the diaspora (The above classification of Igbo Diaspora Elements is a product of the authors years of observation and study of Igbo migration and diaspora life).

Problem Setting

The post civil war experience of the Igbo in Nigeria was one of subjugation, untold hardship, misery and poverty. The Igbo suffered beyond measure, many were forced to lose their properties particularly in Lagos

and Rivers states through the Abandoned Property Policy.

The Nigerian nation, by the special provisions of decree 46 of 1970, ensured that all Igbo officers in the Nigerian army who fought the civil war on the side of Biafra were immediately dismissed or compulsorily retired. Worst still, the Igbos were denied their huge deposits in Nigerian banks after civil war.

Okwuosa, et al (2021) explained that banks in the Igbo region were made to pay all account owners a flat rate of 20 pounds independent of what they deposited in the banks before the war.

As a result of the above pushed factors coupled with the frustrations of successive military regimes, the Igbo people were pressure soaked to seek greener pastures and survival in the diaspora. To endure life in these strange lands of Europe and America, the Igbo people usually adopt a communication technique that continually bring to their memory the natural and ancestral values of their Igboness.

The values of individualism, egalitarianism, republicanism, democracy, communalism and resilient enterprise spirit the Igbos explore through language diplomacy for smooth habitation and survival in the diaspora. This unique style of interaction is suspected to enable them share experiences of their common plight that make them live with uncertain expectations in the diaspora.

The central objective of this paper is to harness the Igbo communication techniques in the diaspora for mutual development through language diplomacy. Specifically, the objectives of this study include to (1) show the Igbos in diaspora are aware of their initial challenges and uncertainties in situations of interaction (2) describe the nature of language the Igbos use among themselves in the diaspora (3) examine the effect of communication techniques on reducing the uncertainties that the Igbos face in the diaspora (4) find out how Igbo communication techniques in the diaspora can lead to mutual development.

The study is hoped to add value to the existing body of knowledge in Igbo communication techniques in the diaspora and mutual development.

Clarification of Concepts

Language

Language is a written or spoken conversation by human persons, groups or entities, that is usually accompanied by sounds, symbols, and signs. We believe that by language a people interact among themselves and express themselves in their mother tongue or any other acquired tongue. Study.com (2019), defines language as a human system of communication that uses arbitrary signals such as voice, sounds, gestures or written symbols Khan (2021) defines language according to the Greek philosopher, Aristotle as a speech sound produced by human beings to express their ideas, emotions, thoughts, desires and feelings. He also defined language according to Lyons, as the principal system of communication used by particular groups of human beings with the particular society of which they are members.

Diplomacy

Diplomacy on the other hand is an official term for official business of foreign nations in interaction. It involves the conscious application of skills of intelligence or wisdom or tact and caution in the official business of nations. Such communication covers negotiation, dialogue, agreements peace talks, warfare, conflicts, foreign policy making and all situations compelling nations to chart new course or revert to an old order. Simply, diplomacy is a tool of conducting international relations by communication and negotiation through official representations of sovereign nations abroad. Unanka (2004) accepts the position of Stoessinger (1990) that diplomacy is the conduct of international relations by negotiation. He also agreed with Holsti (1977), that diplomacy is a process of communication and negotiation between nations. The aim of diplomacy is to achieve mutual cooperation, harmony, and peaceful relationship between nations. Diplomacy indeed is not the same as language of diplomacy. Diplomacy has a language of practice and of service that is common among diplomats. A diplomat is expected to be proficient in the use of the language that is required for

effective communication with other diplomats or persons involved in negotiation between countries. **Language of diplomacy** covers the use of some diplomatic terminologies, symbols, codes, jargons or some event-registers that are associated with wars, disputes and peace among nations.

Language diplomacy is a more informal use of language to achieve desired personal ends or self-serving interests. It is essentially unofficial term, except when language is used as tool by diplomats to influence, manipulate or maneuver the cause of foreign policy or negotiation in favor of the home country of the said diplomat. In this context, language diplomacy is more like a closed medium of interacting code that is only understood by a particular people, social sects or clique.

Diplomats to influence, manipulate or maneuver the cause of foreign policy or negotiation in favor of their home country utilize the value of language diplomacy. In this context, language diplomacy is more like a closed medium of an interacting code that is only understood by a particular people, social sect or clique. It is an informal verbal or non-verbal communication that is exclusive to some people by virtue of their ancestral origin, socio-economic status and common environmental experiences. Such experiences cover mutual fear over uncertainty in the gap between expectations and attainments in the strange land. It is simply the careful use of language with deepening tact and intelligence for functional safety and survival.

Language diplomacy is used in this context to show the language style that is informally used in native vernacular to share experiences of a life in foreign lands for safety and survival among the Igbo (diaspora elements).

Concept of the Igbo

The Igbo or Ibo are used interchangeably to make expressions relative to a given context or situation. It can be used in three contextual connotations such as;

- a) A language spoken by the natives of Igboland and some settler Igbo diaspora environments and people. It covers the central Igbo (Igbo Izugbe) and other varieties including the Igboid.
- b) A spatial entity or place of habitation (home land) of the Igbo people. It is in this context the same as Igbo land.
- c) A people and inhabitants of Igbo land.

Building from the connotation B above, the Igbo represents an ancestral historical society that is exceptionally distinguished by the industry, republicanism, trade, apprenticeship, culture and the language of its people. In line with C above, the Igbo are indeed identified by their language and much more by their way of life, relative to industry and trade. They are mostly found in the southeastern geopolitical zone of Nigeria. "The zone is divided into 5 sub-national state structures of Abia, Imo, Ebonyi, Anambra and Enugu and some parts of Rivers, Edo and Delta States. The Igbo land occupies a landmass of about 76,358km and has a population of well over 20 million people based on the projected figures of the 1991 census. By occupational affiliation, they are predominantly traders and farmers. Education is whimsically believed to be the basic industry of the zone" (Opurum Oparaku and Izim, 2023). Beyond the strictly conceived geopolitical Igbo states, there are some loosely estimated Igbo populations that are scattered among the south-south states of Rivers, Cross-River, Delta and Bayelsa states. Anyanwu (2019) cited a foreign relations document on Africa (Volume E-5) which wrote that the Igbos are one of the largest and most distinctive of all African ethnic groups. Predominantly, they are found in south eastern Nigeria, the number about 40 million people world-wide, with 30 million in Nigeria. This clearly shows that 10million Igbos are in diaspora. The origin of the Igbos is a subject of sustained age long debate among ancient Igbo clans of Nri, Aguleri, including others which have made strong claims of being the original homeland of the Igbo people. The Igbos are however united over their common ancestry that is traceable to Eri, as the father of the Igbos and a descendant of Gad (the son of Jacob). Gad is widely believed to be the lost tribe of Israel that settled in Egypt for a long time before migrating there-from to the present home land of the Igbo people. Ujumadu (2014), captured the claims and counter claim, which controversy this paper does intend explore, since it is beyond its scope.

Concepts of Communication and Communication Techniques

Communication is a verbal or no verbal technique of expression by the individual or group before a formal or informal audience. It is the basis of effectiveness of a relationship, interaction functionality and social action. Norquist (2019), broadly defines communication as the process of receiving and sending messages through verbal or non-verbal means, including speech or oral communication; writing and graphical representations such as in graphics, maps and charts); and signs, signals and behavior. By the process of communication, experiences are shared, feelings are transmitted, knowledge and skills are parted and actions are weighed. Carey (1992) clearly understood this position in his explanation that communication is a symbolic process whereby reality is produced, maintained, repaired and transformed. Reality in this context may represent direct experiences of individuals and groups which are bound to be shared among integrating persons through certain techniques.

Communication techniques simply mean the styles, ways or means of sharing experiences, thoughts or ideas among individuals and people. It explains the styles and means of communication. A web source, All Assignments (2023), identified some communication techniques to include; inquisitive, listening, observation, reading humor, war, smiles, good hold over your language, among others. The Igbo's have unique ways of interaction in their mother tongue particularly those in the diaspora.

Concept of Diaspora

The word diaspora has its origin traced to ancient Greece in the 8th century BC. Garland (2014) wrote that the term diaspora was first used by the Greek foremost historian Thucydides to explain the Greeks dispersals of 800-323 BC (from the age of Homer to the death of Alexander the Great). Diaspora, though of Greek origin had its earliest illustration in the Jewish migration of the 6th century BC as record in the Jewish mythology. It means the migration of a people of common ancestry out of their original homelands and into foreign lands for settlement or survival by force or by choice. Shaffer (2024) defines diaspora as a group of persons of the same ethno-national origin who themselves or their ancestors voluntarily or under coercion migrated from one place to another, or to several other places settled in these other places and maintain their identity and various kinds of contacts with their place of origin. National Geographic Society (2023), explains diaspora as a "large group of people who share cultural and regional origin but are living away from their traditional homeland. Diasporas come about through immigration and forced movements", Igbo diaspora elements emigrated from their homeland not exactly by the exodus of the Jews, and not as in the dispersal of the Greece.

The Igbo's of the period of focus (as established in the introduction) moved out of their home land of Europe and America by individual motivation or aspiration rather than group. The purpose of these Igbo diaspora persons is individual quest for adventure, safety and survival, and by meeting with their personal aspirations, should directly and indirectly contribute to mutual development of the stake holding entities of their existence.

Mutual Development

Mutual as a word suggests a value, feeling, possession or action that is shared or held in common. It indicates ownership or indulgence by two or more persons or groups. It in some situations typify partnership and, in some others, shared interest or gain. Development is the state or process of transformation of the elements and structures of society toward growth. MDG monitor (2016), refers to it as a historical process, and social change that occurs over extended periods of time, due to inevitable processes. It is the ability to realize the potential of human personality (apologies to Dudley Seers).

Mutual Development therefore is the development by cooperation that aims at transforming all sectors, elements and structures of the stake holding societies or nations. Development is mutual if it involves shared benefits or values of transformed sectors, structures and institutions of two or more nations or groups. Science directory understands mutual development as a feature of contemporary globalization that drives restructuring in all countries and represents the harbingers of new dialogue about paths to development. This understanding of the term dwells in the ideal, suggestion that globalization will lead to mutual development of all world regions while in the actual sense it sustains a wide gap, dividing these regions along technological, industrial and economic lines. And moreso by the existence of unequal exchange and differentials in potential

capabilities among nations. It may be as a result of these contradictions in the industrial and less industrial or developed and less developed societies that Jay Cousins (2013) explores the reason or cause of the new focus on mutual development. He explains that mutual development arises from observations as to the state of the development industry and the problems it causes.

In relation to Igbos in the diaspora, we would want to look at mutual development differently without losing its core essence. We are concerned with how the engagement of the Igbos in the diaspora, through their unique communication techniques can yield benefits that can transform not only Europe and America, the individuals in the diaspora and their families but also Nigeria and the Igbo land as a corporate entity. The stake holding public in the Igbo diaspora life that are expected to share from the gains of these relevant entities is very prime to this study. Profound discussion on mutual development as an expected outcome in the interaction between language diplomacy and communication techniques of the Igbo in diaspora will be better appreciated when anchored on a relevant theoretical framework.

Theoretical Framework

Uncertainty Reduction Theory (URT) is a socio-psychological and positivist theory of communication. It was developed in 1975 by Charles Berger and Richard Calabrese. This theory signifies a framework of accessing information or knowledge about persons or things in interaction at initial instance. Contextually it studies the techniques and patterns of drawing information about relevant elements or structures including personal values involved in altercations or intercultural relation so as to ease off initial tension that may arise from strange sights.

Salor Academy (2024), identified some assumptions of uncertainty Reduction Theory (URT) to include;

- 1] People have difficulty with uncertainty
- 2] Strangers upon meeting go through specific steps and check points in order to reduce uncertainty
- 3] Higher levels of uncertainty creates distance between people.
- 4] Verbal and non-verbal communication helps to reduce uncertainty.
- 5] Information helps to reduce uncertainty and provides data to predict behavior of the other person (communication theory cam).

This paper focuses on behavioral uncertainties in intercultural relations. It explains that the movement of the Igbos into the strange lands of Europe and America, Igbo people in the diaspora are aware of their uncertain future in strange lands. By behavioral or existential uncertainties, their initial challenge is how to predict or describe the likely attitude of their host environment and people to their (Igbos) presence. The Igbo diaspora elements upon arrival into their host country also face the challenge of how to behave in the strange lands and moreso the fear of what to expect in such situation. These challenges amount to increased uncertainties as the immigrant Igbos struggle to get information that will help them to douse or reduce their tensions. The uncertainty reduction theory will provide the requisite insight on the techniques adopted by the Igbos in the diaspora to access information and conduct behavior to enhance their existence in their new lands.

METHODOLOGY

Language Diplomacy: Harnessed Igbo Communication Techniques in the Diaspora and Mutual Development focused on Europe and America as natural diaspora environment for this study. The study is narrowed to; challenges and uncertainties the Igbos face in the diaspora, language communication styles or techniques, nature of use of language communication by Igbos in the diaspora, and the effects of language techniques on uncertainty reduction among the Igbos in diaspora. The elements in mutual interaction are the host environments of the Igbo diaspora persons, the personal families of the diaspora persons and Igbo land as a corporate entity. The study was a non-survey and non-experimental descriptive research. It used the document study method or the library review technique to collect a body of unstructured data from secondary sources.

The secondary data included the use of ideas from relevant text books, magazines, journals, encyclopedia and so on. Guided by the Uncertainty Reduction Theory, the study analyzed the collected data qualitatively through descriptive-philosophical method.

Common Communication Styles

Beyond the techniques of communication identified in the preceding passages, there are unlimited list of communication styles as shown below:

- a. **Ready to give feedback:** This is a (communication) style that keeps communication open. It ensures that received information, knowledge or idea, is returned or followed with a response action (reaction). By this style information is returned to its initial source to show what has been done or not don with the information given and the next line of action.
- b. **Stories of Experiences:** By stories of one's experiences the arrival diaspora elements would inform their resident brothers of their ordeal so as to receive useful suggestion and guidance from them. Also, by listening to the stories of the experienced of the resident diasporas, the arrival elements (diaspora persons), would be on alert to face life in their new environment, having listened to the experiential path.
- c. **Positive Expression:** This is a health communication style that encourages the arrival diaspora elements to "keep faith and not faint" because of the uncertainties of their new environment. Positive expression enables them to believe that hope is alive, and their motivations or expectations in migration is achievable.
- d. **Clear sight of events:** By this communication style a piece information or account of details is presented the way it is without assumptions or presumptions.
- e. **Open and True Words:** This represents communication by stating the obvious and truth. It discourages deception and falsehood. In this way, the arrival diaspora persons are not misled or deceived by the information they receive.

The Igbos and the Use of Language in the Diaspora

The Igbos in the diaspora are aware of their challenge and uncertainties particularly in situations of initial interaction. As they clearly understand the vital place of information in providing relevant answers to their numerous questions. Language therefore becomes an asset in receiving information about the new environment and the opportunities available to them therein. The Igbos in diaspora make effective use of informal interaction among themselves in vernacular expressing deep values of Igbo heritage. The aim of this style is to source helpful information about the people and lands of their new homes form the Igbos who have been residing in the lands before them. Also, to receive reliable instruction and guidance regarding available opportunities in the areas of their business or job interest by this unofficial use of language, the diaspora elements discuss their challenges and share experiences with the more experience in native tact and wisdom. The idea is that no outsider to the interaction (ie none Igbo) will understand the sounds and signs of the verbal and non-verbal communication.

The use of language involves native figurative expression proverb, adage and idioms among others, which include folktales and old fables/stories. It equally reflects the ancestral values of the Igbo, in industry, in resilience and in communal living. Language is used exclusively among Igbo diaspora elements especially the Adventure and Survival Seeking Igbo Diaspora Elements (ASIDE) group of diasporas, to remind themselves of their mission in foreign land to seek survival and return to their home lands someday. All diaspora persons of the "ASIDE" group (i.e. those residing overseas and those arriving for the first time) know the Igbo traditional values and have good understanding of the use of language as a tool to achieve desired ends.

The use of language here is anchored on certain Igbo native philosophies as regulatory codes or principles of survival. The native philosophies include, but not limited to the following:

The philosophy of self-revelation and initial contact

This philosophy enables the arrival diaspora elements or recent immigrants to reach out to their Igbo brothers and friends already residing in the diaspora environment. To introduce themselves and narrate their encounter and challenges, particularly to receive answers to their numerous questions about the new land. The philosophy is rooted in the Igbo proverb that says “ome a koro ohaadighiasuude” (adighienwe o dachi). It is translated to mean that he who shares his ordeals or challenges with others does not suffer harm or disappointment. And such persons will not make unnecessary and avoidable mistakes. By this philosophy recent immigrants seek information and guidance of the experienced.

The Philosophy of guidance and mentorship

Igbo recent immigrants into overseas countries know that they need guidance, pieces of advice and mentorship by older immigrants from Igbo land. Equally, the already settled Igbo immigrants into diaspora lands are aware of their responsibility to the later arrivals; by directing them on a safe path. Relevant experiences in terms of what they encountered in their own time, challenges and how they were able to survive are shared with the new diasporas. Useful information about what to expect and how to overcome it, including some critical facts to meet the curiosity of the new immigrants. This mentorship activities are passed on to the recipients in their ancestral language and helps to integrate the recent arrivals faster into diaspora life. The guidance and mentorship activities are based on the Igbo traditional expression thus “onye bu ibneyauzoripuelun’agharandiozoakpi”, meaning that he that climbs a tree successfully before others, guides them on how to climb safely.

Philosophy of careful watch and listening

The Igbos in diaspora observe more and talk less especially when they arrive newly in the host countries. Calmness is their disposition in times of danger. During such situation of threat, non-verbal communication type is often employed with deepening signs, signals and codes that are known and understood by them alone. Careful watch enables them to see coming danger points and escape them, based on the Igbo proverb that says; “okeadighieriiheonye mu anya” Listening, on the other hand enables them to hear and receive some grape vine information and some confidential correspondences that are germane to their successful stay and survival. This is based on the Igbo philosophical adage that says; “onye toontin’ala, onu ube danda” (meaning, that one that listens carefully receives a privilege information) This philosophy enables Igbo diaspora elements to conduct and comport themselves well in their host nations.

Philosophy of mutual help or assistance

By this philosophy, Igbo persons in diaspora environments endure regular interactions in their social groups and platforms. The interaction is carried out in native tongues that make them to bear one another's burden and help those in need for greater survival. Language is used in this regard to encourage one another to reduce anxiety and tension, and ultimately have positive mind towards expectations and attainments in their new home. The use of language-based communication is rooted in twin philosophies of mutual help or assistance thus; “onyeaghalanwanneya” and “onuru ube nwanneyaagbalaoso”, meaning “let no one abandon his folk (brother)” and “he that hears the cry of his brother should not run away (rather should come to his rescue). By this twin philosophy, the Igbos in the diaspora learn to be their brothers’ keeper and preserver.

Think home philosophy

The Igbos in diaspora use spoken language to always remind themselves that “home is home” and that there is no place like home”. To these diasporas, home is irreplaceable and has no alternative, despite the gains in the diaspora. The shared values among them are that “whosoever you are and whatsoever you become by height of attainment outside, in strange lands, if they do not show in the home, you’re a nobody. It is based on the think home philosophy that Igbo diaspora elements are conscious their expectation and work extra-hard to survive in diaspora and bring home benefits in line with the saying “akuruo ulo”; meaning that diaspora wealth should reach ancestral home. By this philosophy, Igbo diasporas return home in due time and prepared to assert themselves with influence induced honor and relevance to function effectively in the affairs of their homeland.

Indeed, the use of language diplomacy in the communication among the Igbos in diasporas and its associated native philosophies should affect the extent fears and uncertainties are reduced in the diaspora.

Philosophy of uplifting place of sojourn

The Igbo believe in conscious contribution the welfare and development of any place or environment they find themselves.

Igbo Communication Techniques and Uncertainty Reduction in the Diaspora

The aim of this passenger is to show the effect language communication techniques on uncertainty reduction among the Igbos in diaspora. The use of language diplomacy has yielded a positive value of confidence building among migrants from Igboland to Europe and America. Before leaving their homeland for the diaspora, the migrants already know of a strong communication among the Igbos. The initial fears are already doused because they know that their brothers are there and very willing to help them out of any challenge. The Igbos are found at all strategic locations of Europe and America. At the airports, seaports, parks and recreational parks, markets and malls, even at all essential stations, Igbos are present and easily identified by their folks. The Igbos already in the land will provide their immigrant brothers with all necessary information and answers to their initial questions. By this awareness the basic uncertainties of these immigrants are reduced significantly. The fear of the unknown has been taken down with optimistic expectations and survival. The reduction in the challenges that Igbos in the diaspora face is made possible by the activities of some diaspora-based Igbo union/organizations. For instance, the Ohanaeze Ndi Igbo diaspora organization is based in United States of America, United Kingdom and other parts of Europe. There is also the Umuada Igbo in Nigeria and diaspora; and the Umuada Ndi Igbo diaspora Association; including some diaspora community unions; which are readily mobilized to ease off life for Igbos in diaspora. Many Igbo diaspora elements have received help, strategic links and contacts including jobs that positioned them for successful attainments. The implication is that as at today, there are many Igbo industrialists and entrepreneurs in the diaspora, many career scientists/investors, educators, politicians and top stage entertainers among others in every field of human endeavors.

SUMMARY OF FINDINGS

Building from the analysis in this study, certain findings have been revealed the Igbos, based on their civil war experiences and the post-civil war treatment in the Nigerian polity were under pressure to seek greener pastures and survival in the diaspora. The nature of migration from their homeland has made them to be deeply aware of the initial challenges and uncertainties upon arrival on the land of their temporary habitation. To endure life in the diaspora the Igbos adopted a unique style of communication that was rooted in language diplomacy.

The study revealed that this style of communication enabled them to share experiences of their common or deal that make the live with uncertain expectations in the diaspora.

It found that in the diaspora, the Igbos used language as an asset, which help them to be functionally relevant to meet with the expectations of their new environment. The use of language in this regard covered figurative expressions, proverbs, adage idioms, folktales and old tables.

It significantly revolved around native philosophies as regulatory principle of survival. The native philosophies covered, the philosophies of self-revelation and initial contact, guidance and mentorship (Onye bu ibe ya uzo ripuelu n'aghara ndi ozo akpi), careful watch and listening (Onye tuo nti n'ala, onu ube danda) or Oke adighi eri ihe onye mu anya), mutual help or assistance (Onye Aghala nwanne ya and Onuru ube nwanneya agbala oso) and of the think home philosophy (akuruo ulo, odighi ebedika ulo).

Again, the study found that the Igbo communication techniques possessed profound effects on uncertainty reduction in the diaspora. This is because the use of language diplomacy has yield positive value confidence building among the migrant Igbos. Since the Igbos were found at all strategic locations of Europe and America

and willing to help their folk, the initial fears of the arrival Igbo migrants were already doused to assume points of optimistic expectations. Also, many Igbo diaspora elements have received help and useful links and jobs from the diaspora-based Igbo unions and organizations.

CONCLUSION

We have established that language is a strong medium of communication among Igbos in diaspora with a touch of tact and wisdom to achieve desired ends. Igbos have stringy explored the potency of language diplomacy not only to survive in the diaspora, but to attain recorded landmark achievements that have yielded quantum revenue and enhanced global image of the stake holding nation. The attainments of these diaspora elements have yielded great gain to the host nations and to the home country, Nigeria through corporate remittances.

The huge revenue has contributed to the development of the diaspora environments of the host countries immensely. It has leveraged the live of the individuals in diaspora and to an extent their nuclear families. The home country, Nigeria despite the huge revenue she receives from diaspora remittances, is still struggling with development. Equally worse is that Igboland, which is the ancestral home of these diasporas do not receive direct corporate gain or corporate yield from diaspora revenue. This does not disregard the efforts of some individuals and associations in diaspora who contribute to upliftment of some few kindred's and communities in Igbo land. So many other kindred's, communities and clans in Igbo land have long been abandoned and not cared for despite diaspora engagements.

It is our position that Igbo communication technique in diaspora should lead to mutual development. All stake holding entities in the diaspora engagements of the Igbos deserve enhanced potentials or development as in the case of the host countries. The skill of communication will enable stakeholders to reach out to relevant Igbo diaspora unions to carry out aggressive industrialization of Igbo land by creating industrial hub or cluster in strategic locations. It will also help to galvanize corporate and private Igbo diaspora entities to invest in infrastructural development of Igbo land. The national institutions and agencies in Nigeria are viable platforms to strengthen diaspora engagement for the nations development. Diaspora remittances are very vital in this regard if well harnessed. The suitability of the Igbo style or technique that is rich in language diplomacy lies in its resonating native philosophical wisdom which stimulates the Igbos natural egalitarian life for development

RECOMMENDATIONS

1. Igbo unions should be established in all diaspora environments, and should affiliate to the Ohanaeze ndi Igbo socio-cultural organization worldwide. This will rekindle the think home spirit in the diaspora elements and enable them look for what to do for Igbo land.
2. Ohanaeze Ndi Igbo should collaborate with Igbo unions in diaspora to invest in infrastructural/ industrial development of Igbo land. This Ohanaeze should do by securing and marking out centralized locations for establishing Igbo diaspora industrial development zones in Igbo land (IDIDZ) which will attract diaspora industrialists/ investors.
3. Establishment of diaspora remittances trust commission (DRTC) in Nigeria for managing diaspora remittances for development. Since it was observed that the diaspora remittances that are accrued to Nigeria for several decades have not led to the development of the country.

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